

108

Greatest Of All Times



Globally selected
Personalities



31 May 1162 <::><::><::> 28 Aug 1227

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31 May 1162



28 Aug 1227

Genghis Khan



Reproduction of a 1278 portrait taken from a [Yuan-era](#) album – [National Palace Museum](#), Taipei

Khan of the Mongol Empire

Reign	1206 – August 1227
Successor	<ul style="list-style-type: none">Tolui (regent)Ögedei Khan
Born	Temüjin c. 1162 Khentii Mountains
Died	August 1227 (aged around 65) Xingqing , Western Xia
Burial	Unknown
Spouse	<ul style="list-style-type: none">Börte

	<ul style="list-style-type: none"> • others
<u>Issue</u>	<ul style="list-style-type: none"> • Jochi • Chagatai • Ögedei • Tolui • others
Names	
	Temüjin (ᠲᠡᠮᠦᠵᠢᠨ)
<u>Regnal name</u>	
	Chinggis Khaan (ᠴᠢᠩᠭᠢᠰ ᠬᠠᠭᠠᠨ; 成吉思皇帝)
<u>House</u>	Borjigin
Father	Yesugei
Mother	Hö'elün

10 Important FACTS

{<https://www.history.com/news/10-things-you-may-not-know-about-genghis-khan>}

Born c. 1162 into a small nomadic tribe on the steppes of Central Asia, Genghis Khan became famous as the Mongolian warrior-ruler who built the largest land empire in the world. Through both brutal conquest and savvy alliances, he amassed more than twice as much territory as any person in history. At its peak, his Mongol Empire spanned more than 11 million square miles, stretching from Korea to Europe and bringing Eastern and Western cultures into contact. Remembered for his ruthlessness and bloodlust—and for his purported millions of genealogical descendants—he left a broad and surprising legacy. Here are 10 surprising facts:

1. 'Genghis' wasn't his real name.

The man who would become the "Great Khan" of the Mongols was born along the banks of the Onon River sometime around 1162 and originally named Temujin, which means "of iron" or "blacksmith." He didn't get the honorific name "Genghis Kahn" until 1206 when he was proclaimed leader of the Mongols at a tribal meeting known as a "kurultai." While "Khan" is a traditional title meaning "leader" or "ruler," historians are still unsure of the origins of "Genghis." It may have meant "ocean" or "just," but in context, it is usually translated as "supreme ruler" or "universal ruler."

2. He had a rough childhood.

From an early age, Genghis was forced to contend with the brutality of life on the Mongolian Steppe. Rival Tatars poisoned his father when he was only nine, and his own tribe later expelled his family and left his mother to raise her seven children alone. Genghis grew up hunting and foraging to survive, and as an adolescent, he may have even murdered his own half-brother in a dispute over food. During his teenage years, rival clans abducted both he and his young wife, and Genghis spent time as a slave before making a daring escape. Despite all these hardships, by his early 20s, he had established himself as a formidable warrior and leader. After amassing an army of supporters, he began forging alliances with the heads of important tribes. By 1206, he had successfully consolidated the steppe confederations under his banner and began to turn his attention to outside conquest.

3. There is no definitive record of what he looked like.

For an influential figure, very little is known about Genghis Kahn's personal life or even his physical appearance. No contemporary portraits or sculptures of him have survived, and what little information historians do have is often contradictory or unreliable. Most accounts describe him as tall and strong with a flowing mane of hair and a long, bushy beard. Perhaps the most surprising description comes courtesy of the 14th-century Persian chronicler Rashid al-Din, who claimed Genghis had red hair and green eyes. Al-Din's account is questionable—he never met the Khan in person—but these striking features were not unheard of among the ethnically diverse Mongols.

4. Some of his most trusted generals were former enemies.

The Great Khan had a keen eye for talent, and he usually promoted his officers on skill and experience rather than class, ancestry or even past allegiances. One famous example of this belief in meritocracy came during a 1201 battle against the rival Tajut tribe when Genghis was nearly killed after his horse was shot out from under him with an arrow. When he later addressed the Tajut prisoners and demanded to know who was responsible, one soldier bravely stood up and admitted to being the shooter. Stirred by the archer's boldness, Genghis made him an officer in his army and later nicknamed him "Jebe," or "arrow," in honor of their first meeting on the battlefield.

Along with the famed general Subutai, Jebe would go on to become one of the Mongols' greatest field commanders during their conquests in Asia and Europe.

5. He rarely left a score unsettled.

Genghis Khan often gave other kingdoms a chance to peacefully submit to Mongol rule, but he didn't hesitate to bring down the sword on any society that resisted. One of his most famous campaigns of revenge came in 1219 after the Shah of the Khwarezmid Empire broke a treaty with the Mongols. Genghis had offered the Shah a valuable trade agreement to exchange goods along the [Silk Road](#), but when his first emissaries were murdered, the enraged Khan responded by unleashing the full force of his Mongol hordes on the Khwarezmid territories in Persia. The subsequent war left millions dead and the Shah's empire in utter ruin, but the Khan didn't stop there. He followed up on his victory by returning east and waging war on the Tanguts of Xi Xia, a group of Mongol subjects who had refused his order to provide troops for his invasion of Khwarizm. After routing the Tangut forces and sacking their capital, the Great Khan ordered the execution of the entire Tangut royal family as punishment for their defiance.

6. He was responsible for the deaths of as many as 40 million people.

While it's impossible to know for sure how many people perished during the Mongol conquests, many historians put the number at somewhere around 40 million. Censuses from the Middle Ages show that the population of China plummeted by tens of millions during Khan's lifetime, and scholars estimate that he may have killed a full three-fourths of modern-day Iran's population during his war with the Khwarezmid Empire. All told, the Mongols' attacks may have reduced the entire world population by as much as 11 percent.

7. He was tolerant of different religions.

Unlike many empire builders, Genghis Khan embraced the diversity of his newly conquered territories. He passed laws declaring religious freedom for all and even granted tax exemptions to places of worship. This tolerance had a political side—the Khan knew that happy subjects were less likely to rebel—but the Mongols also had an exceptionally liberal attitude towards religion. While Genghis and many others subscribed to a shamanistic belief system that revered the spirits of the sky, winds and mountains, the Steppe peoples were a diverse bunch that included Nestorian Christians, Buddhists, Muslims and other animistic traditions. The Great Khan also had a personal interest in spirituality. He was known to pray in his tent for multiple days before important campaigns, and he often met with different religious leaders to discuss the details of their faiths. In his old age, he even summoned the Taoist leader Qiu Chuji to his camp, and the pair supposedly had long conversations on immortality and philosophy.

8. He installed one of the first international postal systems.

Along with the bow and the horse, the Mongols most potent weapon may have been their vast communication network. One of his earliest decrees as Khan involved the formation of a mounted courier service known as the "Yam." This medieval express consisted of a well-organized series of post houses and way stations strung out across the whole of the Empire. By stopping to rest or take on a fresh mount every few miles, official riders could often travel as far as 200 miles a day. The system allowed goods and information to travel with unprecedented speed, but it also acted as the eyes and ears of the Khan. Thanks to the Yam, he could easily keep abreast of military and political developments and maintain contact with his extensive network of spies and scouts. The Yam also helped protect foreign dignitaries and merchants during their travels. In later years, the service was famously used by the likes of Marco Polo and John of Plano Carpini.

9. No one knows how he died or where he is buried.

Of all the enigmas surrounding Khan's life, perhaps the most famous concerns how it ended. The traditional narrative says he died in 1227 from injuries sustained in a fall from a horse, but other sources list everything from malaria to an arrow wound in the knee. One of the more questionable accounts even claims he was murdered while trying to force himself on a Chinese princess. However he died, the Khan took great pains to keep his final resting place a secret. According to legend, his funeral procession slaughtered everyone they came in contact with during their journey and then repeatedly rode horses over his grave to help conceal it. The tomb is most likely on or around a Mongolian mountain called Burkhan Khaldun, but to this day its precise location is unknown.

10. The Soviets tried to snuff out his memory in Mongolia.

Genghis Khan is now seen as a national hero and founding father of Mongolia, but during the era of Soviet rule in the 20th century, the mere mention of his name was banned. Hoping to stamp out all traces of Mongolian nationalism, the Soviets tried to suppress the Khan's memory by removing his story from school textbooks and forbidding people from making pilgrimages to his birthplace in Khentii. Genghis Khan was eventually restored to Mongolian history after the country won independence in the early 1990s, and he's since become a recurring motif in art and popular culture. The Great Khan lends his name to the nation's main airport in the city of Ulan Bator, and his portrait even appears on Mongolian currency.



Genghis Khan : 1965 : 2h

FILM

<https://www.imdb.com/title/tt0059219/>

During the thirteenth century, the shy Mongol boy Temujin becomes the fearless leader Genghis Khan, who unites all Mongol tribes and conquers most of Asia, Europe, and the Middle East.

https://www.imdb.com/title/tt0059219/?ref_=tt_mv_close

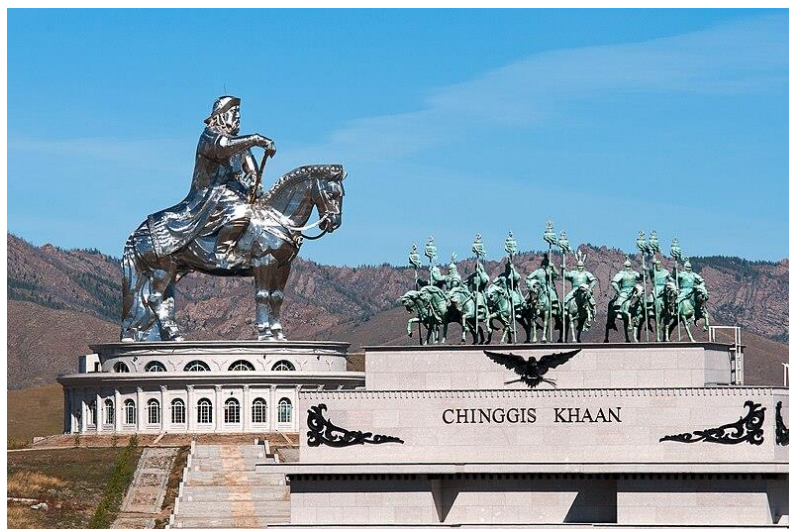




Some Famous Pictures



Monument for Genghis Khan, Hohhot

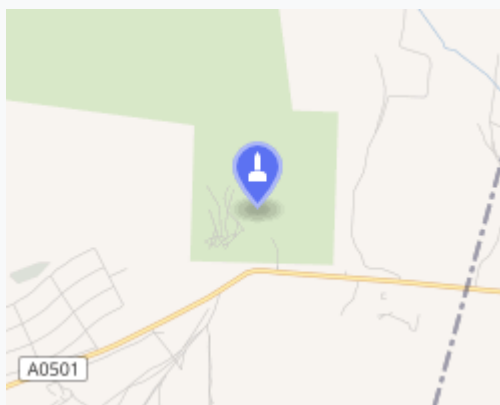


Chinggis Khaan statue Complex



Genghis Khan Equestrian Statue

Чингис хааны морьт хөшөө



[Wikimedia](#) | © [OpenStreetMap](#)

 **47°48'29.00"N 107°31'47.10"E**

Location	Ulaanbaatar , Mongolia
Designer	D. Erdembileg (sculptor) J. Enkhjargal (architect)
Type	Equestrian statue
Material	Stainless steel ^[1]
Height	40 metres (130 ft)
Completion date	2008
Dedicated to	Genghis Khan



Map of Southern Song & Jin States



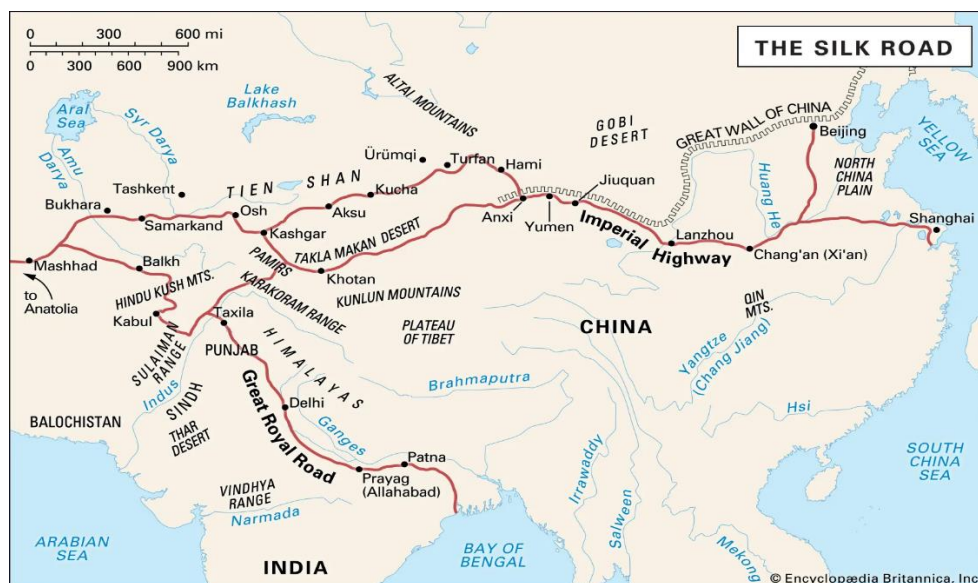
The Campaigns & Empire of Genghis Khan



Jiaohe Portion of the ruins of the ancient city of Jiaohe,
Xinjiang Uyghur Autonomous Region, China.
The city lay along the ancient Silk Road and was destroyed
by Genghis Khan in the 13th century.



Cai Wenji A Mongol encampment, detail from the Cai Wenji scroll,
a Chinese hand scroll of the Nan (Southern) Song dynasty.



Silk Road



Rashīd al-Dīn: Mongol warriors from *History of the World*
Mongol warriors, miniature from Rashīd al-Dīn's *History of the World*, 1307.



Mongolia: ancient stone tortoiseAncient stone tortoise (foreground)
and in the distance the monastery of Erdenezuu (Erdene Zuu),
Karakorum, north-central Mongolia



MONGOL EMPIRE.

The extent of the Mongol empire at various points in history.



MARCO POLO AND KUBLAI KHAN

Marco Polo, his uncle, and his father presenting the pope's letter at the court of Kublai Khan, detail of an illuminated manuscript.



Mausoleum of Öljeitü

Mausoleum of Öljeitü in Soltāniyyeh, Iran.



Mongol empire and the Golden Horde

Toda Mongke and His Mongol Horde, watercolour on paper depicting a khan at the head of the Golden Horde.

(☺)(☺)(☺)(☺)(☺)

The Legacy of Genghis Khan

Genghis Khan (ca. 1162–1227) and the Mongols are invariably associated with terrible tales of conquest, destruction, and bloodshed. This famed clan leader and his immediate successors created the largest empire ever to exist, spanning the entire Asian continent from the Pacific Ocean to modern-day Hungary in Europe. Such an empire could not have been shaped without visionary leadership, superior organizational skills, the swiftest and most resilient cavalry ever known, an army of superb archers (the “devil’s horsemen” in Western sources), the existence of politically weakened states across Asia, and, of course, havoc and devastation.

Yet, the legacy of Genghis Khan, his sons, and grandsons is also one of [cultural development](#), artistic achievement, a courtly way of life, and an entire continent united under the so-called Pax Mongolica ("Mongolian Peace"). Few people realize that the [Yuan dynasty](#) in China (1271–1368) is part of Genghis Khan's legacy through its founder, his grandson Khubilai Khan (r. 1260–95). The Mongol empire was at its largest two generations after Genghis Khan and was divided into four main branches, the [Yuan](#) (empire of the Great Khan) being the central and most important. The other Mongol states were the Chagatai khanate in Central Asia (ca. 1227–1363), the [Golden Horde](#) in southern Russia extending into Europe (ca. 1227–1502), and the [Ilkhanid dynasty](#) in Greater Iran (1256–1353).

The Mongols were remarkably quick in transforming themselves from a purely nomadic tribal people into rulers of cities and states and in learning how to administer their vast empire. They readily adopted the system of administration of the conquered states, placing a handful of Mongols in the top positions but allowing former local officials to run everyday affairs. This clever system allowed them to control each city and province but also to be in touch with the population through their administrators. The seat of the Great Khanate in Dadu (Beijing) was the center of the empire, with all its pomp and ceremony, whereas the three semi-independent Central and western Asian domains of the Chagatai, the Golden Horde, and the Ilkhanids were connected through an intricate network that crisscrossed the continent. [Horses](#), once a reliable instrument of war and conquest, now made swift communication possible, carrying written messages through a relay system of stations. A letter sent by the emperor in Beijing and carried by an envoy wearing his *paiza*, or passport, could reach the Ilkhanid capital Tabriz, some 5,000 miles away, in about a month.

The political unification of Asia under the Mongols resulted in active trade and the transfer and resettlement of artists and craftsmen along the main routes. New influences were thus integrated with established local artistic traditions. By the middle of the thirteenth century, the Mongols had formed the largest contiguous empire in the world, uniting Chinese,

Islamic, Iranian, Central Asian, and nomadic cultures within an overarching Mongol sensibility.

Genghis Khan's grandson Hülegü (died 1265) subdued Iran in 1256 and conquered Baghdad, the capital of the ['Abbasid caliphate](#), in 1258. Hülegü's dynasty—the Ilkhanids, or Lesser Khans—ruled this area, called Greater Iran, until about 1353. After their rapid gain of power in the Muslim world, the Mongol Ilkhanids nominally reported to the Great Khan of the Yuan dynasty in China, and in the process imported Chinese models to better define their tastes. However, the new rulers were greatly impressed by the long-established traditions of Iran, with its prosperous urban centers and thriving economy, and they quickly assimilated the local culture. The Mongol influence on Iranian and Islamic culture gave birth to an extraordinary period in Islamic art that combined well-established traditions with [the new visual language](#) transmitted from eastern Asia.

https://www.metmuseum.org/toah/hd/khan1/hd_khan1.htm



Rise to power of Genghis Khan

<https://www.britannica.com/biography/Genghis-Khan/Rise-to-power>

With powerful allies and a force of his own, Temüjin routed the Merkit, with the help of a strategy by which Temüjin was regularly to scotch the seeds of future rebellion. He tried never to leave an enemy in his rear; years later, before attacking [China](#), he would first make sure that no nomad leader survived to stab him in the back. Not long after the destruction of the Merkit, he treated the nobility of the Jürkin clan in the same way. These princes, supposedly his allies, had profited by his absence on a raid against the Tatars to plunder his property. Temüjin exterminated the clan nobility and took the common people as his own soldiery and servants. When his power had grown sufficiently for him to risk a final showdown with the [formidable](#) Tatars, he first

defeated them in battle and then slaughtered all those taller than the height of a cart axle. Presumably the children could be expected to grow up ignorant of their past identity and to become loyal followers of the Mongols. When the alliance with Toghril of the Kereit at last broke down and Temüjin had to dispose of this obstacle to supreme power, he dispersed the Kereit people among the Mongols as servants and troops. This ruthlessness was not mere wanton cruelty. Temüjin intended to leave alive none of the old, [rival](#) aristocrats, who might prove a focus of resistance; to provide himself with a fighting force; and, above all, to crush the sense of clan loyalties that favoured fragmentation and to unite all the nomads in personal obedience to his family. And when, in 1206, he was accepted as emperor of all the steppe people, he was to distribute thousands of families to the custody of his own relatives and companions, replacing the existing pattern of tribes and clans by something closer to a feudal structure.

At least from the time of the defeat of the Merkits, Temüjin was aiming at supremacy in the steppes for himself. The renewed friendship with Jamuka lasted only a year and a half. Then, one day while the two friends were on the march, Jamuka uttered an [enigmatic](#) remark about the choice of camping site, which provoked Temüjin's wife Börte to advise him that it was high time for the two friends to go their separate ways. What lies behind this episode is difficult to see. The story in the *Secret History* is too puzzling in its [brevity](#) and its allusive language to permit a reliable explanation. It has been suggested that Jamuka was trying to provoke a crisis in the leadership. Equally, it may be that the language is deliberately obscure to gloss over the fact that Temüjin was about to desert his comrade. In any event, Temüjin took Börte's advice. Many of Jamuka's own men also abandoned him, probably seeing in Temüjin the man they thought more likely to win in the end. The *Secret History* justifies their action in epic terms. One of the men tells Temüjin of a vision that had appeared to him and that could only be interpreted as meaning that Heaven and Earth had agreed that Temüjin should be lord of the empire. Looking at the situation in a more down-to-earth way, the interplay of the vacillating loyalties of the steppe may be discerned. The clansmen knew what was afoot, and some of them hastened to move over to Temüjin's side,

realizing that a strong leader was in the offing and that it would be prudent to declare for him early on.

The break with Jamuka brought about a polarization within the [Mongol](#) world that was to be resolved only with the disappearance of one or the other of the rivals. Jamuka has no advocate in history. The *Secret History* has much to tell about him, not always unsympathetically, but it is essentially the chronicle of Temüjin's family; and Jamuka appears as the enemy, [albeit](#) sometimes a reluctant one. He is an [enigma](#), a man of sufficient force of personality to lead a rival coalition of princes and to get himself elected *gur-khān*, or supreme [khan](#), by them. Yet he was an intriguer, a man to take the short view, ready to desert his friends, even turn on them, for the sake of a quick profit. But for Temüjin, it might have been within Jamuka's power to dominate the Mongols, but Temüjin was incomparably the greater man; and the rivalry broke Jamuka.

Clan leaders began to group themselves around Temüjin and Jamuka, and, a few years before the turn of the century, some of them proposed to make Temüjin khan of the Mongols. The terms in which they did so, promising him loyalty in [war](#) and the hunt, suggest that all they were looking for was a reliable general, certainly not the overlord he was to become. Indeed, later on, some of them were to desert him. Even at this time, Temüjin was only a minor chieftain, as is shown by the next important event narrated by the *Secret History*, a brawl at a feast, provoked by his [nominal](#) allies the Jürkin princes, whom he later massacred. The [Jin](#) emperor in northern China, too, looked on him as of no great consequence. In one of the reversals of policy characteristic of their manipulation of the nomads, the Jin attacked their onetime allies the Tatars. Together with Toghril, Temüjin seized the opportunity of continuing the clan feud and took the Tatars in the rear. The Jin emperor rewarded Toghril with the Chinese title of [wang](#), or prince, and gave Temüjin an even less exalted one. And, indeed, for the next few years the Jin had nothing to fear from Temüjin. He was fully occupied in building up his power in the steppe and posed no obvious threat to China.

Temüjin now set about systematically eliminating all [rivals](#). Successive coalitions formed by Jamuka were defeated. The Tatars were exterminated. Toghril allowed

himself to be maneuvered by Jamuka's intrigues and by his own son's ambitions and suspicions into outright war against Temüjin, and he and his Kereit people were destroyed. Finally, in the west, the Naiman ruler, fearful of the rising power of the Mongols, tried to form yet another coalition, with the participation of Jamuka, but was utterly defeated and lost his kingdom. Jamuka, inconstant as ever, deserted the Naiman khan at the last moment. These campaigns took place in the few years before 1206 and left Temüjin master of the steppes. In that year a great assembly was held by the River Onon, and Temüjin was proclaimed Genghis Khan: the title probably meant Universal Ruler.

Unification of the Mongol nation

The year 1206 was a turning point in the history of the Mongols and in world history: the moment when the Mongols were first ready to move out beyond the steppe. [Mongolia](#) itself took on a new shape. The petty tribal quarrels and raids were a thing of the past. Either the familiar tribe and clan names had fallen out of use or those bearing them were to be found, subsequently, scattered all over the Mongol world, testifying to the wreck of the traditional clan and tribe system. A unified Mongol nation came into existence as the personal creation of Genghis Khan and, through many [vicissitudes](#) (feudal disintegration, [incipient](#) retribalization, colonial occupation), has survived to the present day. Mongol ambitions looked beyond the steppe. Genghis Khan was ready to start on his great adventure of world conquest. The new nation was organized, above all, for war. Genghis Khan's troops were divided up on the [decimal system](#), were rigidly [disciplined](#), and were well equipped and supplied. The generals were his own sons or men he had selected, absolutely loyal to him.

Genghis Khan's [military](#) genius could adapt itself to rapidly changing circumstances. Initially his troops were exclusively [cavalry](#), riding the hardy, grass-fed Mongol pony that needed no fodder. With such an army, other nomads could be defeated, but cities could not be taken. Yet before long the Mongols were able to undertake the siege of large cities, using mangonels, catapults, ladders, burning oil, and so forth and even diverting rivers. It was only gradually, through contact with men from the more settled states, that Genghis Khan came to realize that there were more [sophisticated](#) ways of

enjoying power than simply raiding, destroying, and plundering. It was a minister of the khan of the Naiman, the last important Mongol tribe to resist Genghis Khan, who taught him the uses of literacy and helped reduce the [Mongol language](#) to writing. The [Secret History](#) reports it was only after the war against the Muslim empire of [Khwarezm](#), in the region of the [Amu Darya](#) (Oxus) and [Syr Darya](#) (Jaxartes), probably in late 1222, that Genghis Khan learned from Muslim advisers the “meaning and importance of towns.” And it was another adviser, formerly in the service of the Jin emperor, who explained to him the uses of peasants and craftsmen as producers of taxable goods. He had intended to turn the [cultivated](#) fields of northern China into grazing land for his horses.

The great conquests of the Mongols, which would transform them into a world power, were still to come. China was the main goal. Genghis Khan first secured his western flank by a tough campaign against the [Tangut](#) kingdom of [Xixia](#), a northwestern border state of China, and then fell upon the Jin empire of northern China in 1211. In 1214 he allowed himself to be bought off, temporarily, with a huge amount of booty, but in 1215 operations were resumed, and [Beijing](#) was taken. Subsequently, the more [systematic](#) subjugation of northern China was in the hands of his general Muqali. Genghis Khan himself was compelled to turn aside from China and carry out the conquest of Khwarezm. This war was provoked by the governor of the city of Otrar, who massacred a caravan of Muslim merchants who were under Genghis Khan’s protection. The Khwarezm-Shāh refused satisfaction. War with Khwarezm would doubtless have come sooner or later, but now it could not be deferred. It was in this war that the Mongols earned their reputation for savagery and terror. City after city was stormed, the inhabitants massacred or forced to serve as advance troops for the Mongols against their own people. Fields and gardens were laid waste and irrigation works destroyed as Genghis Khan pursued his [implacable vengeance](#) against the royal house of Khwarezm. He finally withdrew in 1223 and did not lead his armies into war again until the final campaign against Xixia in 1226–27. He died on August 18, 1227.

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Genghis Khan

Mongol ruler

Genghis Khan (born 1162, near [Lake Baikal](#), Mongolia—died August 18, 1227) was a Mongolian warrior-ruler, one of the most famous conquerors of history, who consolidated tribes into a unified [Mongolia](#) and then extended his empire across [Asia](#) to the [Adriatic Sea](#).



Genghis Khan was a warrior and ruler of genius who, starting from obscure and insignificant beginnings, brought all the [nomadic](#) tribes of Mongolia under the rule of himself and his family in a rigidly [disciplined military](#) state. He then turned his attention toward the settled peoples beyond the borders of his nomadic realm and began the series of campaigns of plunder and conquest that eventually carried the [Mongol](#) armies as far as the Adriatic Sea in one direction and the Pacific coast of China in the other, leading to the establishment of the great Mongol Empire.

Historical background

With the exception of the saga-like [Secret History of the Mongols](#) (1240?), only non-Mongol sources provide near-contemporary information about the life of Genghis Khan. Almost all writers, even those who were in the

Mongol service, have [dwelt](#) on the enormous destruction wrought by the Mongol invasions. One Arab historian openly expressed his horror at the recollection of them. Beyond the reach of the Mongols and relying on second-hand information, the 13th-century chronicler [Matthew Paris](#) called them a "detestable nation of Satan that poured out like devils from Tartarus so that they are rightly called Tartars." He was making a play on words with the classical word Tartarus (Hell) and the ancient tribal name of [Tatar](#) borne by some of the nomads, but his account catches the terror that the Mongols evoked. As the founder of the Mongol nation, the organizer of the Mongol armies, and the genius behind their campaigns, Genghis Khan must share the reputation of his people, even though his generals were frequently operating on their own, far from direct supervision. Nevertheless, it would be mistaken to see the Mongol campaigns as haphazard incursions by bands of marauding savages. Nor is it true, as some have supposed, that these campaigns were somehow brought about by a progressive desiccation of Inner Asia that compelled the nomads to look for new pastures. Nor, again, were the Mongol invasions a unique event. Genghis Khan was neither the first nor the last nomadic conqueror to burst out of the [Steppe](#) and terrorize the settled [periphery](#) of [Eurasia](#). His campaigns were merely larger in scale, more successful, and more lasting in effect than those of other leaders. They impinged more violently upon those sedentary peoples who had the habit of recording events in writing, and they affected a greater part of the Eurasian continent and a variety of different societies.

Two societies were in constant contact, two societies that were mutually hostile, if only because of their diametrically opposed ways of life, and yet these societies were interdependent. The nomads needed some of the staple products of the south and coveted its luxuries. These could be had by trade, by taxing [transient](#) caravans, or by armed raids. The settled peoples of [China](#) needed the products of the steppe to a lesser extent, but they could not ignore the presence of the nomadic barbarians and were forever preoccupied with resisting encroachment by one means or another. A strong [dynasty](#), such as the 17th-century Manchu, could extend its military power directly over all Inner Asia. At other times the Chinese would have to play off one set of barbarians against another, transferring their support and juggling their alliances so as to prevent any one tribe from becoming too strong.

The cycle of dynastic strength and weakness in China was accompanied by another cycle, that of unity and fragmentation amongst the peoples of

the steppe. At the peak of their power, a nomadic tribe under a determined leader could subjugate the other tribes to its will and, if the situation in China was one of weakness, might extend its power well beyond the steppe. In the end this extension of nomadic power over the incompatible, sedentary [culture](#) of the south brought its own [nemesis](#). The nomads lost their traditional basis of superiority—that lightning mobility that required little in the way of supply and fodder—and were swallowed up by the Chinese they had conquered. The cycle would then be resumed; a powerful China would reemerge, and disarray and petty squabbling among [ephemeral](#) chieftains would be the new pattern of life among the nomads. The history of the Mongol conquests illustrates this analysis perfectly, and it is against this background of political contrasts and tensions that the life of Genghis Khan must be evaluated. His campaigns were not an inexplicable natural or even God-given [catastrophe](#) but the outcome of a set of circumstances manipulated by a soldier of ambition, determination, and genius. He found his tribal world ready for unification, at a time when China and other settled states were, for one reason or another, simultaneously in decline, and he exploited the situation.

Early struggles

Various dates are given for the birth of Temüjin (or Temuchin), as Genghis Khan was named—after a leader who was defeated by his father, Yesügei, when Temüjin was born. The chronology of Temüjin's early life is uncertain. He may have been born in 1155, in 1162 (the date favoured today in Mongolia), or in 1167. According to [legend](#), his birth was [auspicious](#), because he came into the world holding a clot of blood in his hand. He is also said to have been of divine origin, his first ancestor having been a [gray wolf](#), "born with a destiny from heaven on high." Yet his early years were anything but promising. When he was nine, Yesügei, a member of the royal Borjigin clan of the Mongols, was poisoned by a band of Tatars, another nomadic people, in continuance of an old feud.

With Yesügei dead, the remainder of the clan, led by the rival Taychiut family, abandoned his widow, Höelün, and her children, considering them too weak to exercise leadership and seizing the opportunity to usurp power. For a time the small family led a life of extreme poverty, eating roots and fish instead of the normal nomad diet of mutton and mare's milk. Two [anecdotes](#) illustrate both Temüjin's straitened circumstances

and, more significantly, the power he already had of attracting supporters through sheer force of personality. Once he was captured by the Taychiut, who, rather than killing him, kept him around their camps, wearing a wooden collar. One night, when they were feasting, Temüjin, noticing that he was being ineptly guarded, knocked down the sentry with a blow from his wooden collar and fled. The Taychiut searched all night for him, and he was seen by one of their people, who, impressed by the fire in his eyes, did not denounce him but helped him escape at the risk of his own life. On another occasion horse thieves came and stole eight of the nine horses that the small family owned. Temüjin pursued them. On the way he stopped to ask a young stranger, called Bo'orchu, if he had seen the horses. Bo'orchu immediately left the milking he was engaged in, gave Temüjin a fresh horse, and set out with him to help recover the lost beasts. He refused any reward but, recognizing Temüjin's authority, attached himself irrevocably to him as a [*nökör*](#), or free companion, abandoning his own family.

Temüjin and his family apparently preserved a considerable fund of [*prestige*](#) as members of the royal Borjigin clan, in spite of their rejection by it. Among other things, he was able to claim the wife to whom Yesügei had betrothed him just before his death. But the [*Merkit*](#) people, a tribe living in northern Mongolia, bore Temüjin a grudge, because Yesügei had stolen his own wife, Höelün, from one of their men, and in their turn they ravished Temüjin's wife Börte. Temüjin felt able to appeal to Toghril, [*khan*](#) of the Kereit tribe, with whom Yesügei had had the relationship of [*anda*](#), or sworn brother, and at that time the most powerful Mongol prince, for help in recovering Börte. He had had the [*foresight*](#) to rekindle this friendship by presenting Toghril with a sable skin, which he himself had received as a bridal gift. He seems to have had nothing else to offer; yet, in exchange, Toghril promised to reunite Temüjin's scattered people, and he is said to have redeemed his promise by furnishing 20,000 men and persuading Jamuka, a boyhood friend of Temüjin's, to supply an army as well. The contrast between Temüjin's destitution and the huge army furnished by his allies is hard to explain, and no authority other than the narrative of the *Secret History* is available.



Mausoleum of Genghis Khan

https://en.wikipedia.org/wiki/Mausoleum_of_Genghis_Khan

The **Mausoleum of Genghis Khan** is a mausoleum dedicated to [Genghis Khan](#), where he is worshipped as ancestor, dynastic founder, and deity. The mausoleum is better called the **Lord's Enclosure** (i.e. shrine), the traditional name among the [Mongols](#), as it has never truly contained the Khan's body. It is the main centre of the worship of Genghis Khan, a growing practice in the [Mongolian shamanism](#) of both [Inner Mongolia](#), where the mausoleum is located, and [Mongolia](#).

The mausoleum is located in the Kandehuo Enclosure in the town of Xinjie, in the [Ejin Horo Banner](#) in the city of [Ordos](#), Inner Mongolia, in [China](#). The main hall is actually a [cenotaph](#) where the [coffin](#) contains no body (only headdresses and accessories), because the actual [tomb of Genghis Khan](#) has never been discovered.

The present structure was built between 1954 and 1956 by the government of the People's Republic of China in the traditional Mongol style. It was desecrated and its relics destroyed during the [Cultural Revolution](#), but it was restored with replicas in the 1980s and remains the center of [Genghis Khan worship](#). It was named a [AAAAA-rated tourist attraction](#) by China's [National Tourism Administration](#) in 2011.

Location

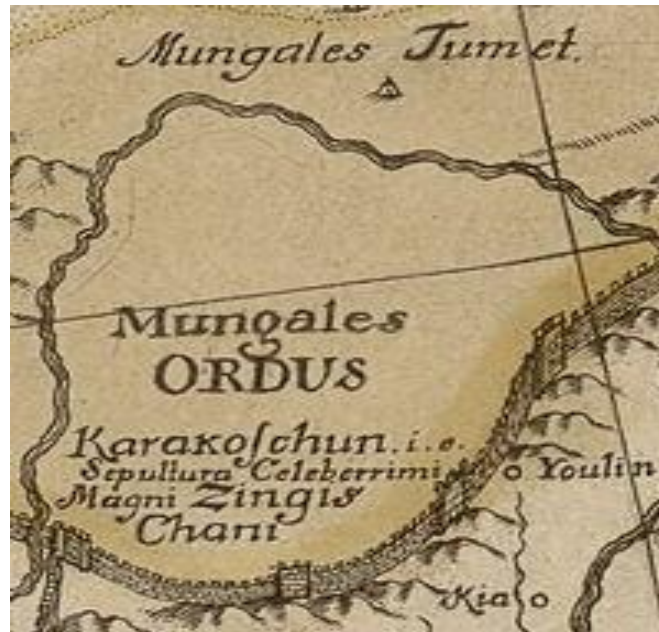


The cenotaph is located at an elevation of 1,350 m (4,430 ft) on the Gandeli or [Gande'er Prairie](#) about 15 km (9.3 mi) southeast of Xilian^{[citation needed](#)} and about 30 km (19 mi) south of the [county seat](#) of [Ejin Horo Banner](#), [Inner Mongolia](#). It is the namesake of its surrounding banner, whose name translates from [Mongolian](#) as "the Lord's Enclosure".

The site is 115 km (71 mi) north of [Yulin](#); 55 km (34 mi) south of [Dongsheng](#); and 185 km (115 mi) from [Baotou](#). There is a new interchange on highway 210 leading directly to the site.

History

Early sites



A detail from Strahlenberg's 18th-century map of "Great Tartary", showing "Karakoschun, or, the Tomb of the Great and Famous Genghis Khan" in the southern "Ordus"

After [Genghis Khan](#) died in or around [Gansu](#) on 12 July AD 1227, his remains were supposedly carried back to central Mongolia and buried secretly and without markings, in accordance with his personal directions. [His actual burial site](#) remains unknown but was almost certainly not in Ejin Horo, which had only recently been conquered from the [Tangut Empire](#). Without a body, the Mongols honored the khan's memory and spirit through his personal effects. These ceremonies allegedly date to the same year as his death.^[3] [Kublai Khan](#) built temples for his grandfather's cult in [Daidu](#) and [Shangdu](#).^[10] Nine "palaces" for rituals concerning his cult were maintained by an imperial official in [Karakorum](#).

After the [fall of the Yuan](#) in 1368, these permanent structures were replaced by portable mausoleums called the "eight white [yurts](#)" (*naiman tsagaan ger*). These had originally been palaces where the khan had lived, but were altered to mausoleums by [Ögedei Khan](#). These yurts were first encamped at Avraga site at the base of the [Khentii Mountains](#) in [Delgerkhaan](#) in [Mongolia's Khentii Province](#).

Ordos



Charles-Eudes Bonin [fr]'s 1897 photograph of the mausoleum



Bonin's photograph of some Darkhad guardians at the mausoleum the same year

The shrine was entrusted to caretakers known as the [Darkhad](#). Their leader was chosen from the [Borjigin](#) clan and was known as the [Jinong](#) since the first, Kamala, had been appointed King of [Jin](#). The Darkhad moved from the [Kherlen River](#) to the [Ordos](#), which took its name ([Mongolian](#) for "palaces") from the mausoleum's presence there. The caretakers oversaw commemorative and religious rituals and were visited by [pilgrims](#). Mongol khans were also crowned at the yurts.

Under the [Qing](#), 500 Darkhad were exempted from military service and taxation; the shrine also received 500 [taels](#) (about 16–17 kg or 35–37 lb) of silver each year to maintain its rituals. The site's rituals became more local, more open to lower-class people, and more [Buddhist](#).

The Mongolian prince [Toghtakhutörü](#) and the Darkhad built a permanent mausoleum in [Setsen Khan Aimag](#) in 1864. This traditional Chinese structure was described by a Belgian missionary in 1875 but was destroyed at the [Panchen Lama](#)'s suggestion in order to end an outbreak of [plague](#) among the Darkhad in early 20th century.

Around the [fall of the Qing](#), the mausoleum became notable as a symbol for Mongolian nationalists. The [Buryat](#) scholar [Tsyben Zhamtsarano](#) advocated a removal of the shrine to northern Mongolia c. 1910.^{[\[citation needed\]](#)} After the [Mongolian Revolution](#), a sacrificial rite was held for Genghis Khan to "bring peace and safety to... human

beings and other creatures" and to "drive out bandits, thieves, illness, and other internal and external malefactions" in 1912. Some Mongolians planned to remove some of the ritual objects—particularly the Black Sülde, an allegedly magical [heaven](#)-sent [trident](#) to the [independent northern Mongolian territory](#) from the Inner Mongolian shrine; in 1914, a letter from the Beijing office overseeing Mongolia and Tibet ordered [Arbinbayar](#), the head of the [Ihe Juu League](#), that

[As] the Black Sülde has been an object of veneration associated with Genghis Khan since the [Yuan Dynasty](#) and has been worshipped in our China for some thousand years, it is therefore definitely not allowed that it should be given to those stupid [Khalkha](#) who rudely fail to understand the [reasoning](#) of [Heaven](#).

In 1915, [Zhang Xiangwen](#) (t [張相文](#), s [张相文](#), p [Zhāng Xiāngwén](#), w Chang Hsiang-wen) began the scholarly controversy over the site of [Genghis Khan's tomb](#) by publishing an article claiming that it was in Ejn Horo.

During [World War II](#), [Prince Demchugdongrub](#), the notional leader of the [Japanese puppet government in Mongolia](#), ordered that the mobile tomb and its relics be moved to avoid a supposed "Chinese plot to plunder it". This was rebuffed by the local leader [Shagdarjab](#), who claimed that the shrines could never be moved and locals would resist any attempt to do so.^[20] When he accepted Japanese weaponry to defend it, however, the [Nationalist government](#) became alarmed at the possibility of Japan using the cult of Genghis Khan to lead a Mongolian separatist movement. The yurts and their relics were to be removed to [Qinghai](#) either at their armed insistence or at Shagdarjab's invitation. (Accounts differ.) The Japanese still attempted to use the cult of Genghis Khan to fan Mongolian nationalism; from 1941–4, the [IJA](#) colonel [Kanagawa Kosaku](#) constructed a separate mausoleum in [Ulan Hot](#) consisting of 3 main buildings in a 6 hectares (15 acres) estate.

Gansu

Once in Chinese hands, the relics did not go to Qinghai as planned. On 17 May 1939, 200 specially-selected Nationalist troops conveyed the relics to [Yan'an](#), then the principal base of the [Chinese Communists](#). Upon their arrival on 21 June 1939, the Communists held a large public sacrifice to Genghis Khan with a crowd of about ten thousand spectators; the [Central Committee](#) presented memorial [wreathes](#); and [Mao Zedong](#) produced a

new [sign](#) for it in his [calligraphy](#), reading "Genghis Khan [Memorial Hall](#)" (t 成吉思汗紀念堂, s 成吉思汗纪念馆, *Chéngjísī Hán Jìniàntáng*).^[20] As part of the [Second United Front](#), it was allowed to pass out of the Communist controlled area to [Xi'an](#), where [Shaanxi governor Jiang Dingwen](#) officiated another religious ritual before a crowd of tens of thousands on 25 June. (Accounts vary from thirty to 200,000.) [Li Yiyan](#), a member of the Nationalists' provincial committee, wrote the booklet *China's National Hero Genghis Khan* (t 《[中華民族英雄成吉思汗](#)》, s 《[中华民族英雄成吉思汗](#)》, *Zhōnghuá Mínzú Yīngxióng Chéngjísī Hán*) to commemorate the event, listing the khan as a great Chinese leader in the mold of the [First Emperor](#), [Emperor Wu](#), and [Emperor Taizong](#). A few days later, the [Gansu governor Zhu Shaoliang](#) held a similar ritual before enshrining the khan's relics at the Dongshan Dafo Dian on [Xinglong Mountain](#) in [Yuzhong County](#). The Gansu government sent soldiers and a chief official for the shrine and brought the remaining Darkhad onto the provincial government's payroll; the original 500 Darkhad were reduced to a mere seven or eight. Following this 900 km (560 mi) journey, the shrine remained there for ten years.

Qinghai

At the conclusion of the [Chinese Civil War](#), the Nationalist guard at the temple fled before the Communist advance into Gansu in the summer of 1949. Plans were put forward to move the khan's shrine to the [Alxa League](#) in western [Inner Mongolia](#) or to [Mount Emei](#) in [Sichuan](#). Ultimately, Qinghai's local warlord [Ma Pufang](#) intervened and moved it 200 km (120 mi) west to [Kumbum Monastery](#) near his capital [Xining](#), consecrating it with the help of local and Mongolian [lamas](#) under [Ulaan Gegen](#). Following the Communist conquest of Xining a few months later, the Communist general [He Banyan](#) sacrificed three sheep to the khan and offered ceremonial scarves (*hadag*) and a banner reading "National Hero" ([民族英雄](#), *Mínzú Yīngxióng*) to the temple housing his shrine.

Present-day mausoleum

Ejin Horo fell to the Communists at the end of 1949 and was controlled by their [Northwest Bureau](#) until the establishment of [Suiyuan Province](#) the next year. The district's Communists set up rituals honouring Genghis Khan in the early 1950s, but abolished the traditional religious offices surrounding them like the [Jinong](#) and controlled the cult through

local committees with loyal Party cadres. Without the relics, they relied largely on singing and dancing groups. In 1953, the PRC's central government approved the recently-formed Inner Mongolian provincial government's request for 800,000 [RMB](#) to create the present permanent structures. Early the next year, the central government permitted the return of the objects at Kumbum to the site being constructed at Ejin Horo. The region's chairman [Ulanhu](#) officiated at the first ritual after their return, decrying the Nationalists for having "stolen" them. After this ritual, he immediately held a second ceremony to [break ground](#) on a permanent temple to house the objects and the khan's cult, again approved and paid for by China's central government. By 1956, this new temple was completed, greatly expanding the purview of the original shrine. Rather than having eight separate shrines throughout Ejin Horo for the Great Khan, his wives, and his children, all were placed together; a further 20 sacred and venerated objects from around the Ordos were also brought to the new site. The government also mandated that the main ritual would be held in the summer rather than in the third lunar month, in order to make it more convenient for the headers to maintain their spring work schedules. With the Darkhads no longer liable for personally paying for maintenance of the shrine, most accepted these changes. An especially large celebration was held in 1962 to mark the 800th anniversary of Genghis Khan's birth.

In 1968, the [Cultural Revolution](#)'s [Red Guards](#) destroyed almost everything of value at the shrine. For 10 years, the buildings themselves were turned into a [salt](#) depot as part of preparations for a potential war with the [Soviet Union](#).

Following [Deng Xiaoping](#)'s [Opening Up Policy](#), the site was restored by 1982 and sanctioned for "[patriotic education](#)" as a [AAAA-rated tourist attraction](#). Replicas of the former relics were made, and a great marble statue of Genghis was completed in 1989. Priests at the museum now claim that all of the Red Guards who desecrated the tomb have died in abnormal ways, suffering a kind of curse.

[Mongolians](#) continued to complain about the poor state of the mausoleum. A 2001 proposal for its refurbishment was finally approved in 2004. Unrelated houses, stores, and hotels were removed from the area of the mausoleum to a separate area 3 km (1.9 mi) away and replaced with new structures in the same style as the mausoleum. The 150-million-[RMB](#) (about \$20 million) improvement plan was carried out from 2005 to 2006, improving the site's infrastructure, expanding its courtyard, and

decorating and repairing its existing buildings and walls. The [China National Tourism Administration](#) named the site a [AAAAA-rated tourist attraction](#) in 2011.

On 10 July 2015, 20 tourists aged 33 to 74—10 [South Africans](#), 9 [Britons](#), and an [Indian](#)—were detained at [Ordos Ejin Horo Airport](#), arrested on [terrorism](#)-related charges the next day, and ultimately [deported](#) from China after they watched a [BBC](#) documentary about Genghis Khan in their hotel rooms prior to visiting the mausoleum. Authorities had considered it "watching and spreading violent terrorist videos".

In 2017, the Genghis Khan Mausoleum averaged about 8000 visitors a day during its peak season and about 200 visitors a day at other times.

Administration

The site is overseen by the Genghis Khan Mausoleum Administration Bureau. It was headed by [Chageder](#) and then [Mengkeduren](#) in the early 2000s.

Architecture



The tomb complex at the Genghis Khan Mausoleum Scenic Area in 2007

The present Genghis Khan Mausoleum Scenic Area stretches about 15 km × 30 km (9.3 mi × 18.6 mi), covering about 225 km² (87 sq mi) in total. It consists of the Sulede Altar, the Sightseeing District for the Protection of Historic Relics, the Conservation District for Ecosystem Preservation, the Development-Restricted District of Visual Spectacles, the 4 km (2.5 mi) long Sacred Pathway of Genghis Khan between the entrance and the cenotaph, the 16 km (9.9 mi) long scenic pathway around the Bayinchanghuo Prairie, a Tourist Activity Centre, a Tourist

Education Centre, the Sacrificial Sightseeing District, the Mongolian Folk Custom Village, the Shenquan Ecological Tourism Region, the Nadam Equestrian Sport Centre, and the Hot Air Balloon Club.

The tomb complex consists of the Main Hall, the Imperial Burial Palace, the Western Hall, the Eastern Hall, the Western Corridor, and the Eastern Corridor.

The Main Hall (正殿) is octagonal, 24.18 m (79.3 ft) high, and covers about 2,000 m² (0.49 acres). It is shaped like a flying [eagle](#) as a symbol of the khan's bravery and adventurousness. Its plaque, reading "Mausoleum of Genghis Khan", was written by [Ulanhu](#) in 1985. The site includes a 5 m (16 ft) high statue of Genghis Khan and two murals about his life, including a wall map of the extent of the [Mongol Empire](#).

The Imperial Burial Palace (寢宮) or Back Palace (後殿) is 20 m (66 ft) high and covers about 5.5 ha (14 acres). It has three [yurts](#) with yellow silk roofs; the central yurt houses the coffins of Genghis Khan and one of his four wives and the side yurts house the coffins of his brothers. Genghis Khan's coffin is silver decorated with engraved roses and a golden lock; weapons allegedly used by Genghis lie around it. There are also two other coffins for another two of his consorts. The site's main altar lies in front of this yurt. The cenotaph and its placement are highly unusual in China, which usually follows [Han principles](#) like [feng shui](#) in the placement of tombs, employing mountains, rivers, and forests in the belief that this increases its spiritual power.

The Eastern Hall or Palace (東殿) is 20 m (66 ft) high. It holds the coffin of [Tolui](#) (Genghis Khan's 4th and favourite son) and his wife [Sorghaghtani](#).

The Western Hall or Palace (西殿) is 23 m (75 ft) high. It holds nine banners with holy arrows thought to house or connect with the soul of the Great Khan. They also represent 9 of Genghis's generals. It also holds Genghis's saddle and reins, some weapons, and some other objects like the khan's milk barrel. All of the items currently displayed are replicas.

The 20 m (66 ft) high Eastern (東廊) and Western Corridors (西廊) connecting these halls are decorated with 150 m² (1,600 sq ft) of murals about the lives of Genghis Khan and his descendants.

The site uses a five-colour scheme of blue, red, white, gold, and green to represent the multiethnic nature of Genghis Khan's empire and also the sky, sun and fire, milk, earth, and prairie.

Worship



Outdoor sacrificial altar to heaven



The temple's ovoo

Genghis Khan worship is a practice of [Mongolian shamanism](#). There are other mausoleums dedicated to this cult in Inner Mongolia and Northern China.

The mausoleum is guarded by the [Darkhad](#) or Darqads ("Untouchables"), who also oversee its religious festivals, stop tourists from taking photographs, keep candles lit, and watch over the site's keys and books. The 30 or so official Darkhad at the mausoleum are paid about 4000 [RMB](#) a month for their services.

Mongols gather four times annually:

- 21st day of the 3rd month of the [Mongolian calendar](#), the most important
- 15th day of the 5th lunar month

- 12th day of the 9th lunar month
- Goat Hide Stripes Ceremony on the 3rd day of the 10th lunar month

There is also a major ceremony in honor of the Black Sülde on the 14th day of the 7th lunar month.

They follow traditional ceremonies, such as offering [flowers](#) and [food](#) to [Heaven](#) (*Tengri*). The ritual sacrifice to the spirit of Genghis Khan was listed as national-level intangible cultural heritage in 2006, and the sacrifice to the Black Sülde was given similar status at the provincial level in 2007. After the ceremonies, there are [Naadam](#) competitions, primarily [wrestling](#), [horse-riding](#), and [archery](#), but also [singing](#).

Performance

The mausoleum complex is also hosts three plays concerning the khan and Mongolian culture: *Proud Son of Heaven: Eternal Genghis Khan*, *The Mighty Genghis Khan* (《永远的成吉思汗》), or *The Grand Ceremony of Genghis Khan* (《成吉思汗大典》), and *An Ordos Wedding Ceremony* (《鄂尔多斯婚礼》). There is also an annual Genghis Khan Mausoleum Tourism Cultural Week.

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## Genghis Khan Statue in Mongolia

<https://www.discovermongolia.mn/blogs/genghis-khan-statue-in-mongolia>



### Introduction

Nestled within the vast Mongolian steppes, where history whispers through the winds, stands a monumental tribute to a legendary conqueror. The Genghis Khan Statue, a colossal equestrian monument, beckons travellers to the heart of Mongolia, inviting them to delve



into the enigmatic past of the Great Khan. Join us on an insider's journey as we unveil the secrets of this iconic statue and its significance in the heart of the Mongolian wilderness.

### **A Tribute Fit for a Conqueror**

The Genghis Khan Statue, also known as "Chinggis Khaan" in Mongolia, is not just a mere work of art but a testament to the enduring legacy of a man who once ruled the largest empire in history. Commissioned in 2008 to commemorate the 800th anniversary of Genghis Khan's unification of the Mongolian tribes, the statue is a tribute fit for a conqueror of his stature.

### **Size Matters: A Colossal Equestrian Statue**

Standing at a staggering 40 meters (131 feet) in height, the Genghis Khan Statue dwarfs other equestrian monuments around the world, including the Statue of Liberty in the United States. The impressive structure is made primarily of stainless steel and was designed by sculptor D. Erdenebileg. The monumental horseman gazes resolutely into the distance, symbolizing Genghis Khan's unwavering determination and vision.

### **Secrets Beneath the Surface**

While the exterior of the statue is awe-inspiring, there are secrets hidden beneath its surface. Inside the monument, there's a museum that tells the story of Genghis Khan's life, his rise to power, and his enduring impact on Mongolian history. Visitors can explore the interactive exhibits, artifacts, and artworks that shed light on the life of this iconic leader.

### **A Spectacular Location**

The location of the Genghis Khan Statue is nothing short of spectacular. It stands at nearby his birthplace, where he spent his childhood before he built the Mongolian empire. Surrounded by the pristine Mongolian steppe, the statue captures the essence of the nomadic way of life that Genghis Khan and his warriors once lived.

## A Symbol of Mongolian Identity

For the people of Mongolia, the Genghis Khan Statue is not just a tourist attraction but a symbol of national identity and pride. Genghis Khan, born as Temüjin, is revered as the father of the Mongol nation. His leadership, military genius, and legacy continue to inspire Mongolians today, and the statue serves as a constant reminder of their rich history.

## The Horseman's Legacy

Genghis Khan is renowned for his remarkable leadership and his role in shaping the course of history. His empire stretched from the Pacific Ocean to the Mediterranean Sea, leaving an indelible mark on the world. The Genghis Khan Statue stands as a tribute to the enduring legacy of this extraordinary leader, who brought together disparate Mongol tribes and built an empire that would stand the test of time.

## Conclusion

The Genghis Khan Statue in Mongolia is not merely a tourist attraction but a tribute to a man who changed the course of history. With its colossal size, breathtaking location, and rich historical context, it invites visitors to immerse themselves in the mystique of Genghis Khan's legacy and the enduring spirit of the Mongolian people. As you stand in the shadow of this awe-inspiring monument, you can't help but be transported back in time, to an era when Genghis Khan and his horsemen rode across the steppes, leaving an indelible mark on the world. It's a journey through history that every traveler should undertake, for the secrets of the Genghis Khan Statue are waiting to be uncovered by those who dare to explore the heart of Mongolia.



# Statues of Genghis Khan

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## Stainless Steel Memorial

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Somewhere on the Mongolian grasslands in the year 1171, a nine-year boy named Temujin, along with his mother, Hoelun, his three brothers and his two half-siblings were left to fend for themselves.

The boy's father had been the Great Chief and ruler of most of Mongolia, Yesugei Baghatur. He died at the age of 37 after he was fed a poisoned meal by Tatars at a wedding celebration. The Tatars were exacting revenge for an earlier raid on their lands by Yesugei.

The manner of Yesugei's death in such unpleasant circumstances was ironic. His name translates as 'like nine' and in Mongolia, the number nine has always been considered to be the luckiest number. It is a symbol of the power of an intelligent and alert mind.

Temujin, which in Mongolian translates to 'of iron', survived the time in the wilderness with his remaining family and grew into one of the

most admired and feared military leaders in history: Genghis Khan. 'Khan' simply means chief or military leader in Mongolian.



A 14th-century portrait of Genghis Khan. At the height of his power the Mongol leader ruled about 17% of the world's landmass from East Asia to the eastern fringes of Europe.

Genghis Khan and his armies are thought to have been responsible for approximately 40 million deaths which was almost 11% of the entire world's population at that time. Slaughter on this colossal scale did not return until World War 2; a conflict that killed 70-85 million people, equivalent to 3% of the world's population.

During the occupation of Mongolia by Soviet forces during the 20th century, Genghis Khan and his legacy began to be removed from Mongolian history. The deeds of the great Mongol leader, both good and bad, were erased from Mongolian school textbooks and he started to fade away.

Once the Soviets left in the early 1990s, Genghis Khan again became a popular figure in Mongolia. His image appears on the country's banknotes, many of its postal stamps and the main airport in the capital city of Ulaanbaatar also bears his name.





Genghis Khan on the Mongolian 1,000 tugrik banknote. The former Emperor is also celebrated across the country in names of buildings, on stamps and numerous monuments.



The Genghis Khan memorial complex in Mongolia. The 250-ton, 40m high, stainless-steel monument stands on top of a museum and is the largest, equestrian statue in the world.

This monumental statue is the largest equestrian statue in the world, towering 40m above the ground and completely dominating the bleak, grass-filled landscape. We need to think of it as the cultural equivalent of the more famous, 'Christ the Redeemer' in Brazil or Mount Rushmore in the USA.

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